

*From George Murray, the distinguished Senior Classical Master, Montreal High School, and Editor of "Notes and Queries" in Montreal Star.*

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Having examined the following pamphlet, I cheerfully concur in its views and with the Half Day School it recommends.

GEORGE MURRAY.

## THE GREATEST OF THE WORLD'S FORCES

APPLIED THROUGH A

## HALF-DAY PERPETUAL, INDUSTRIAL, AND UNIVERSAL SCHOOL.

BY E. H. FARRAR, A.M.

The fact that no man or woman ever failed to gain a large and distinguishing amount of knowledge, who with labor joined the habit of some daily thorough study, proves that the action of bodily and mental powers should never in any degree be severed by schooling. What "God has" made "together," never can be "put asunder." Man cannot be man, industrially, without the stimulus of the brain by the daily use of books; any more than the brute can do the work of an animal without food. All but a small minority of the race are the victims of a robbery, which in times past has made a larger majority like victims. As schools and other institutions were adopted to give knowledge to the few, in other words to withhold it from the many, schooling was no more a product of truth and reason than other forms of oppression in their origin. Chambers' Encyclopædia admitting that the half day school shows book progress out of all proportion to time daily employed in school, and that the child ordinarily is a barbarian in society, in the first admission points to the remedy for the second. The brain of the child is so predominantly his leading and distinguishing organ, and its true and progressive action refers so plainly to the book, to be ever in his hands or in his thoughts, that as food in the stomach, or the circulation of the animal, depends upon its daily supply for its effect, so to be himself and not the barbarian, the child must have what the child has not had: his school books every day. These hundreds of millions of dollars to be saved, now lost, are lost, because children do not work up to their capacity. They do not do any thing like the work in a whole day untaught, with the unteachable brutes without books and daily schools, which they would in a half day through the action of the brain. They are in labor, in thought, and action, reduced in a great measure for practical results to that useless state, which the barbarian shares with the limp idiot; they have not vigor and the powers of their limbs and muscles. Instead of it being

true they could do certain amounts and kinds of labor if they would, it is rather true, they could in other conditions of schooling do what they cannot in the present. One employer in Manchester, Eng. says in giving one-half day schooling, to 500 pupil workers, the result of the schooling is money in pocket, after himself paying the large sum it costs ; and there are numberless testimonials to the same effect. The business-like action of the brain, caused by daily schooling, stimulates the stomach through the nerves, which connect them both, and not only is the stomach empowered, but food is attracted and assimilated, appropriated, not by the active coarser animal organs, to the exclusion of the industrial and intellectual, as in the cases of the unschooled, and the vacation boys and girls of the partial system ; but to the industrial and intellectual organs, empowering them to act and think well and wisely ; for which the other unschooled and intermittently schooled lack both will and power. The industrial school leaving to the child as full and perfect a system of labor in one-half of every day as parents and employers have in the same half day which becomes as great an absurdity, when parent and child have both halves of the day for labor, as piling equal sacks of 200 lbs. of salt on the shoulders, both of the father and his 10-year-old boy ; this half day school makes universal knowledge and food for all attainable, and vastly improves both.

The barbarian child of Chambers, for want of brain stimulus and development, is hardly more useful in industry than the idiot. Schooling, at present, by withholding the child from labor for the time being, effects the suspension of his industrial functions, and in the vacations for the masses occupying more time than the schools, the barbarism of untrained, uninstructed intellectual life is added to the habit of inaction the school has imposed. By these features of present schooling the pitiable condition of brain and nervous weakness of idiocy is not realized, but a condition *unproductive* like idiocy wastes half the due earnings of childhood and youth.

Hence the question will the true schooling of the child impair, or enhance, the means, the money, is essential. The English Half Day School grew out of the question of life and death and therefore settles this question of loss and profit. We will discuss the question of the intellect by and by. The old time English aristocracy could allow the little barbarian to escape notice ; his father contributed his blood. But when the American market opened up, furnishing the demands of a new world, and improved machinery had been introduced, the child could manipulate machinery, in present conditions must do it or starve. He was set at it. This was a stage of progress, from the previous state of barbarism and the nomadic life of primeval times, which required only animal conditions for pursuits more animal than intellectual. This progress could not be fulfilled without brain culture, nerve culture, the book and the school. Whatever may be said of overwork, the overwork *results* were not

secured till they were secured by the school. The uniform result is in harmony in thousands of examples, with the experience of that manufacturer in Manchester "who saved money by giving 500 of his childish employes 3 hours' schooling a day after paying himself a large sum for their schooling." But this result came through bitter experience, certainly, to childish operatives. Before the Half Day School this higher industrial and mechanical progress was death in the factory. It woke England up to the fact that even the higher industrial pursuits of man could not be followed without daily stimulating the child's brain, and the child through his brain in school. Whether or not they saw the philosophy, they saw the fact, "in the wizened forms and swollen limbs, summoned from distant points before Parliamentary committees," in testimony of deadly nonintellectual factory life." The daily industrial school is no less the remedy for all the distortions, failures, and poverty of family life, as of English and European factory life. For it is a fact, generally but less minutely known, in all the other more advanced countries of Europe in the same school the same results are realized on a vast scale; and always in this country.

Well, then, just as these European countries in their most advanced, condensed and mechanically intellectual processes, could not longer make use of the animal without the rational man; could not make daily bread answer, without daily schooling; so the family must feel want, disappointment, hardship, and failure, without the daily school; so too as English zeal was more earnest in schooling the child to be a worker than we have been for his development to the fulness of the measure of the stature of the perfect man in Christ Jesus; so we, they and all Earth are to reach the goal of humanity through an universal, unceasing school; for the omission of the school from his daily life is the omission of one of the processes of his harmonious being; ultimately no less fatal to the harmony of that being, then omission of food or clothing; as the past and present moral and intellectual starving condition of the great family testifies. Hence we are earnest to show, that bread, clothing, prosperity, wealth, must come through the Half Day School, if they are to come in any sufficiency to the masses. But knowledge is power and the equal distribution of knowledge and power give promise of more equal enjoyment of all good things.

Here, then, we come to discuss the educational progress of the two schools, the indolent, intermittent, and the Half Day Industrial and perpetual, in their other and higher relations.

The Divine plan was Industrial schooling, with the discharge of the duties and labors of life. The gymnastic and martial, so largely drawn upon by Paul above all other forms of illustration, was that of the Greeks and Romans, the indolent, and of consequence the lazy, growing out of the hermitage and monasticism of the dark ages, forms the basis of ours.



God's plan has ever been very indirectly in operation, but has never been combined into a school, for the uses designed, viz. :—for all children, like air.

All systems have overlooked the fact that the work of the hands is that of routine and habit over and over, and don't tax but invigorates the mental organs to work in the field of thought, memory and books, while the hands hold the plow. The same it was last spring it will be next. The highest purpose of labor is to empower the higher organs. The memory, that don't hold the plow ; the imagination that don't sow the seed ; reason and reflection, the powers of analysis and combination, these shall comprehend the glorious things of truth and righteousness, while the hands are occupied with their work the same year after year. It is to the lazy schoolman, copying the heathen maxims not even of war and aggression, that we owe it through the school system that the Franklins, Washingtons, Lincolns, Agassizs and Humboldts, Wellingtons Wolseleys come from no schools, or have belied their indolence. To that extent that, all man's faculties agree in capacity, the knowledge gained by them will not widely differ, under any system of schools, which shall not make the mistake that the true basis of knowledge, which is the labor of the hands, is a bar to knowledge. We offer these views of God's plan of schooling the race, by an every-day school of industry, for all the child's powers of body and mind, because we wish to show the authority and the process by which man shall be redeemed from that list of political and intellectual disfranchisements and the personal impoverishment which have ever been found in indolent schooling ; excluding the only capable learner, the laboring child, from school.

Read in Harper's Magazine, to be found everywhere, No. for August, 1873, C. L. Brace's statement of the English Factory schools: "That (100,000) one hundred thousand children are in half day schools there, and that thousands of little white slaves have been redeemed by them from slavery ; made healthier, happier, better workers and more profitable to their employers ;" that "this reform was one of the most glorious and beneficent ever carried out in Great Britan." Could such statements, whose facts have been uniformly repeated, from near forty years' product of those schools, making hundreds of thousands healthy, happy and prosperous, be poured into thousands of educated ears without effect, if those ears had not been turned to lead by Cloister-derived schooling ?

To the statement I have made, that thorough and long trial of half day and whole day schools, in a great variety of conditions and locations, but corresponding in case of each kind of school, had resulted in more and better intellectual progress of the half day pupils, in three years, than the whole day pupils made in six years, at one-half the expense for the former, making one hour in one equal 4 in the other and one dollar bring the results of four dollars in the whole

time schools; it has been repeatedly replied to me, "I don't believe it." Your good, faithful and Christian leaders, in all measurers of schooling, would shrink with fear and trembling from the charge, which lies against them, of enslaving the mind and souls of the race, by this old cloister-born schooling. It is true, the schools have ever been made to enslave the intellect. Legislators, teachers and Christians can enlighten man whenever they employ children in an everyday process, tasking, without excess or deficiency, all their bodily and mental powers. To rob a child of industry just in the form at home, where God has allotted the child and his work in its fulness; and a process, of it in which the parent generally and often other employers shall have perfect control, from beginning to end of such process, in the name of education, is like robbing him of his eyes, in the name of humanity. So to rob him of schooling for the purposes of labor, for a day, without unusual cause, is a robbery of his just moral and intellectual claims, like that of a deprivation of food and sleep in his rightful demands for these. *There are no schools, and no philosophies of schools, formed by those who knew anything of the full development of the whole child.* All the upheavals of society have this one explanation, man cannot be made to answer the purposes of the time. He knows too much, and can't be prevented from knowing too much, to be made a serviceable slave, drudge, &c., useful victim, as somehow the English little white slave could be no longer. Then the schools, with all their recesses, vacations and improvements, don't enable him to serve himself, or leave him adapted to serve anybody else. The truth is, the school system that allowed none of its children more than the crumbs of knowledge and little confidence or power, is no longer master. It can't limit man to bayonet rule; nor raise him to the government of reason and discipline. We have, then, raised our standard. It is a school of nature and reason, with all the sanctions of religion. The school is ever to maintain the action of the child's bodily organs, in one half of the day, according to their powers, and the action of the mental organs, in the other half of the same day, according to their powers, each alike. But those good and pious men who have co-operated in every good work, as well as they could without a knowledge or possession of a philosophy of schooling which Chambers' Encyclopedia is not alone in saying is unknown, will co-operate in the Half Day school, always paying more than it costs and finding resources wherever children find the breath of vital air.

To let no child who enjoyed the free use of his bodily powers have schooling, enabled Catholic Rome to hold her long domination of the mind, heart and conscience of the world. So long as laboring children might spend none of their waste time in school, however much they might daily waste out of school, vice and ignorance ruled. This double shackle of the intellect, in school and out, was too mighty for martyrs, printers, Luthers, Protestants and Christian philosophers.

England can't make cotton without a school of universal application ; but a century ago you might as well wonder that the farmer shut up in prison should neglect his crops, as that these hundreds of thousands of half day laborers in England and Europe elsewhere, should become exceptions to those unbroken millions of a like condition, who in all European history have been deprived of books. Universal enlightenment requires universal industry.

We are persuaded of the correctness of our theory of the employment of the brain upon books in school, that it is the only reliable and unfailing process to invigorate and inspire the bodily powers of children, for effective and uniform use of implements of industry ; especially are we satisfied of the very great invigoration gained by the action of the brain upon books in a perpetual school. Before further examination of the dead and soul-dooming current system, which rests in palsy upon the race, we are constrained to insist it is labor robbed of this co-operation of the brain, which has ever been drudgery, irksomeness and torture. This trial and drudgery it was to which nothing but necessity could hold its victims, and from which dishonesty, craft, crime, offered temptations for escape. But the equal action of all the powers makes manual labor a pleasurable sensation. Herein we may get a better view of the brotherhood of man, and see the great school misconception, which has prompted the charge of oppression against the wealthy and the retort of perversity against those to whom want of knowledge was simply a false school created necessity.

We have now taken a good deal of pains in the reprehension of a school system, which should employ all the point and power of statement called for, upon the greatest infatuation and evil that threatens our country, and which has no hold of power or obstacle to its removal, but its blinding habits and delusions ; that the claim for a better system should first be presented. We have done this to show that a free government is needed to start a system and philosophy of education ; and that we have no such system and philosophy, because we have borrowed our's from those times which we condemn for having no true systems and philosophies of administration for any purpose.

The Falls of Niagara are a fit emblem of the Roman Empire. The rain and dew of heaven are more suited to symbolize its rising Christian contemporary and the half-day school, which (we affirm it in the spasmodic dissolution of the indolent system,) only now can develop homogeneous communities. All other systems which developed homogeneity in man have failed or are rapidly failing, for they had not human development,—the indispensable work for bread, like breathing for vitality, is a joy with the daily school. Is there no redemption because Adam's fall has not been favourable to light, to education ?—What is true intellectuality ? Passing up the St. Lawrence the past summer I was accosted by a gentleman, who, on finding I

had the Latin Poet Horace in my hand, surprised me by offering to unravel any of its intricacies, and proved himself able to start from any line I might give and repeat the sequel, and I would rather undertake many a hard task than trouble George Murray's memory, the Senior teacher of the Montreal High School, on scores of classics in different languages, only because his childhood and youth were not wasted in school or out as the lives of most are.

What proof can I bring of the existence of intellect in a race made a little lower than the angels?

A father of a large family swamped his life out of public recognition, fortune, and even common competition with his neighbours in promoting the mental and moral development of his children. Of three, whose schooling never cost a hundred dollars, except the medical education of one of them, my story runs—they found themselves in the dark set upon by the dogs of a southern plantation. The oldest was a lady whose name could hardly fail to be found in the list of a dozen, the first ladies in the history of the United States. The second, her sister, became the wife of a lawyer whose merits gained him a prison's and a martyr's fate; the youngest, a physician by culture from earliest babyhood, had the capacity to have a book packed on the shelf of memory when he had read it like my friend of the steamboat encounter. Such a man was one to be known by the fugitive slave, to remember a former scene, and to give shelter to one fleeing from the tender mercies of like canine sentinels. To pay for his rashness he was obliged to flee to California, and became its first judge, succeeding to Judge Lynch. Of the large family, embracing one a western minister, the oldest, who at the age of 64 marched to the front with his arms in the cause of liberty, (I, myself, had a brother over sixty who did the same,) the lives of all responded to their parents constant education nurture except two, who fell early victims to the training of the same Vermont College which I remember so well.

The early American College had a history made by imparting intellectual development without destroying physical development, and so after that now has ceased they are receiving their millions upon millions with this a different result, the more money, the more indolence and failure, which itself calls for money. Thus money, baseball, aquatic sports, and vacations have been all useful to show education is functional and want, not money, prompts the functions. Give us light all cry. To be ready to meet every call, and never a child lived that did not incessantly make the demand for knowledge. This is the secret of the world's enlightenment.

That is the greatest of the world's force, by which the Greatest Teacher declares the Kingdom of Heaven suffereth violence, and is taken by the force of intellect and the heart. "Dominion over the earth" and to "take the Kingdom of Heaven by violence," indicate the actor and the organ of action, the child and his brain in the



school room of preparatory disciplinary, developing action, in the most efficient and aggressive attitude.

Of the school we say it is equally truth and childhood's kingdom of freedom and fruitional power, and by so much as anyone is abridged of his school rights and privileges, he is abridged of Heaven's promises and faith's limits. No day revolves without its provision of schooling, whose economy lies in dispensing, not withholding schooling any more than withholding bread. How can presumption go farther than the present school in its assumption that the child is to be developed by repression or partial repression, or that there is any conflict between the hands and the brain. No; let history talk of her wars—schooling has no history. Instruction: schooling is the source of human development. Till schooling takes the reins of history into her own hands and makes history, there can be no history of schooling.

Is the past undeveloped man the standard of manhood? No school has ever tried the development of all the powers. In all ages men and women in isolated instances have been developed just as they have broken away from indolent schooling which has been the contemporaneous sister of that barbarian, slavery. The constitution of the true school is as immovable, uniform and universal, has as real continuity of process as that of the family, the church and the state, or liberty and right. There is no argument that man is to lead a school room life. There is no argument or reason in assuming that teachers and pupils are to be estranged from nature. The universal indolence of the whole race renders them unreliable for any testimony but that to be depended upon as false. The hopes of the world are now staggering to their fall under their lead. For if the school and the family are not indissolubly joined in the industry, every day of the child and teacher's hands and brains as hitherto they have not been, and they cannot be in the future, are we to cast off all reason for the darkness that shrouds us, and the ruin they promise us?

With the school and the family in conflict, and the child not daily discharging the duties of both alike, history cannot point to a systematized childhood in school or out of school; and the modern common charge is true, viz., there is no philosophy of schooling. To have a system of schooling the bodily functions must have a daily period for labor as really as for eating and sleep. This period must be perfect and complete, must be the whole of something and belong to something. Accordingly for every child having a half day at home for labor, that half day is perfect and complete, as much so for him as for his parents or employers?

The teachers will have the benefit of the double condensation of the intellectual and hand labor life into one day; making their life the most equitable possible, and investing it with the highest aims and rewards. The presumption of the present life of indolence for



teachers is the most startling of all the blind and blinding delusions whose past wind-scattered seed promises a whirlwind harvest. Nothing but such half day teaching by such teachers can bind the child to that parental control essential to his accelerated impulses coming from the spirit of the times.

Vacations are removed out of this process. The present scheme of these blanks, both of mind and body vacations, arises from conditions excluded from the half day school. The half day of the pupil with the teacher who can be supported, and support himself in full frequency and supply, and with parent at home, is each provided for in the development of that humanity which has God's promises for the future if it has had the blighting power of the past era of all human slaveries. Read up the history of the English half day schools, and those great works of great minds, whose lives the indolent schools have not crushed inside, nor debarred from letters outside, viz., self-taught men and women.

The Christian world's educators are the best of people, but in attempting the greatest work the world needs, on a false basis they require a John the Baptist to warn them. The work of the muscles is the work. There is no muscle. The error on this point will prove fatal. The universal want of muscle as it exists in teachers and teaching won't keep society from anarchy. It will not have intellect, light, truth in its processes to enlighten all. Were not this the essential source, as it is, of brain power, yet neither this nor any truth can be left out.

We denounce all schooling not having full muscular action, it is not now first principles; but all principles. You may now starve the child so he shall not do all his muscular work, as well as systemize him so he shall not do his due work. This is no truer now than it ever has been, but now it will be fatal. The simplest arrangement is a universal one. There for no school in the child's day of work is as false as no work in his day of schooling. The child is a natural indispensable helper in the home, but cannot have any uniform system for duty if allowed less than a whole half day to be always subject to all its conditions and control. This he may have, and in the alternate half have school instruction. It is not possible for six, or five, or any number of hours for schooling to answer this purpose, if they fail to leave a half day entire, and always leave it, as a rule, entire for labor, or if the other half does not leave a full school session. For a teacher to be in his garden, fields, shop or healthful employment, while the child is doing the same thing to earn his own bread relieves him from violating the indispensable laws of schooling. By any other process the school will plunge the world into hopeless ruin. Shall it escape censure, if in the future as in the past it shall reject the entire school uses of daily home industry for a daily school? That the framers of schools shall take the child from his labor on which his school depends, to destroy the race in two daily sessions is too

hard to believe. Rev. Cyrus Hamlin, now President of Middlebury College, Vermont, writes me: "I tried the half day school with girls when a missionary in Turkey with success." "When we get the half day school," he adds, "it will not fail us." Does any other person talk like this of any other system, or now after near a half century's trial upon hundreds of thousands of children, can any one be found to talk about the half day school in any different manner? Can then the child be sent to one and not to two? Is this possible? Childish as the question is, its negative answer is fatal. But who will interfere to unhinge longer the world's loyalty to truth and reason, suspended as they are upon God's law of home industry for childhood? Improved industry must come to the home from the school. Let whoever may be able organize technical schools: but remember the above described school must be the only school for the millions, and that it will impart culture never conceived. It should not be forgotten scholarship has been even more indebted to early childish habits, tastes, and impulse than all other causes, and if the mind has been enslaved, as enslaved it has been, that slavery has been more consummated in childhood than manhood, and there is no proof of any enslaving cause any where comparable with the waste of hand and muscle gained power to brain, and the organs of sensibility, which in all the ages the schools have thrown away from their designed objects of light and truth.

But now let all earth bend over the cradle. Here is the lesson. Let the monk stand back, and all the gowned men penetrate the science of vestments; political economists keep away with their books; theorists muse in the shadows of prisons upon the engines of repression. Is this cradle quest shaking with old palsies, and blind with old rheums, deaf with dead tympanums; and is it some combined old college conclave? Omnipotent force will "turn and overturn," and throw down all its indolent schools, and set up a perpetual industrial and half day school, through which God shall reign where Satan now reigns in defiance of scholasticism.

Man with a history of his merchandise, a scale of prices for his person and his soul, the victim of most of the governments, of history, and the robberies of tyrants and thrones, and consigned to fraternal slaughter by science, systems, and mechanical inventions of death, demoniac inspired armies, dungeons, racks, and worse than all, his right of truth destroyed; such is the object for which the school system exists. The true man is not here. The true child is not in the school. Our prisons represent society as fairly as the schools represent the cradle occupant. Now at the time when England has decreed and enacted, and enforces a system of universal schooling, the indolence of universities, colleges and schools is of that past period, when an enlightened public was deprecated. This indolence in schools is a right lusty tree, among others of that class whose life has measured all the ages; all the slaveries, robberies and wrongs

of man have been the products of the forest made of itself, and its class whose shade has shut out the sun of truth, and whose fruit has fed man, the wormwood and gall of his evils. Others have been hewn down, but this flourishes. The child in the cradle pleads for deliverance. That plea rises above all.

To drop our figure the kings of education have never like old King John had pen put into their hands, and been compelled to sign any charter, never been held accountable, had their measures taken, promised, sworn, been bound, become servants to God or man conformably to any law. Everything else may be law bound, but the schools practices framers, governors of schools, are lawless. The schools trample all the industries under their feet, leave all the paths of physical, all the sources of personal power. They enslave the minds of the only working improvable portion of the world to become idle of hands, to lose their power of brain, and in their idleness cast off all God's economies of life, growth and power to shirk industry, to give the lie to the God who "worketh" to despoil the world of the wealth of his wisdom, the best of his harvests of the continents, the peace giving purity of his teaching, the efficacy of his grace and love, and the light of his truth.

Though they cannot formulate a process of schooling, except upon the equal and the constant development of body and mind, their blinding power over the world is such, they have so well quenched light and made darkness, they fear none of their victims will reproach their falsehood out of their evil deeds, when they rise in unapproachable prominence as authors of the world's wrongs, while they seem as self complacent as if in perfect accord with Heaven, their fellow men and their own consciences.

The world is thoroughly dissatisfied with all the schools. They occupy or waste one-fourth of the child's life, determine his character and hopes. Their indolence and their structure making that indolence a certainty, are the traits making them the greatest of abuses and the world's great wasters. Our knowledge of them has been obtained at a cost, for a fraction of which we would give that knowledge and the fruits of its bitter experience. All my college and school life away from the parental home is the part of my life most regretted. For its deceptions, wrongs, cruelties and disappointments I can give no description in words. As reflectors of light the office of the schools is indispensable. One thing they seem to forget, they are the absorbers of the world's light of truth, immense, infinite and efficacious for the world's needs. They absorb more vastly than they transmit. They starve, impoverish, doom and destroy childhood by this indolence of system derived from their cloister origin. The entire agency of industry provided to empower the brain of the child they throw away. They make the child's life of daily industry of the hands which is the indispensable means provided by the Creator for his enlightenment, and for the action of his brain daily in school



a nullity : as if they had sought out the greatest evil fixed upon it and accomplished it. The child's entire capacity as an actor is essential to his capacity as a scholar. As he is only a rational actor his rational action depends upon the school. The world's teachers were once children ; these same natural constitutional actors on the world's theatre, and as they were robbed of action and its brain power, they now rob childhood in turn, and thus they defeat the chief purpose for which life is provided. A day without a school is a day for brutes, not children ; a day of waste, of impaired industry, in which muscular force fails to gain the impulse through the eye, brain and nerves of the stimulus and electricity derived to the muscles by letters acting upon eyes, brain and nerves ; making intellectual emotions the cause of pleasurable muscular sensations in the use of the tools of industry. " Thus man lives not by bread only, but by every word that proceedeth out of the mouth of God."

Nothing definite at present can be said against the child. The charge lies against his schooling. It is said the child is depraved, but that must come in for consideration after another charge, the authors of the school are depraved. Depravity if it were seen in like perversity in, agriculture, no better administered, would famish earth's population to their bones, would cloth them in skins, would make them homeless, idle, wanderers, the coming summer. This school is not the child's creation. After its abolition and his childhood's and youth's training in an industrial, perpetual and universal half day school, the charge of depravity and its degrees may be more wisely located. There has been no system in the child's life. What shall constitute symmetry and harmony of schooling, no system has any right to determine which shall begin by excluding from the school the duties, labors and activities of the family relation of the child. Neither has any system a right to impair, limit or restrain the school by indolence or long vacation. Oh, Solomon speak and tell us about instruction. Shall the loss to the school of reason's development make all instruction and all teachers powerless? I am dumb, I am not a finger point, the Christian world knows too much about Bible education. What I can say is, what I have learnt in fifty-eight years since I found my brain palsied by the indiscreet study of the schools. A brain dead to letters, restored to its action by the use of the axe, in the year (1828) eighteen hundred twenty eight, offers for its analysis of schooling, formed from the study, wanting eight years of two-thirds of a century—this : the use of tools one half the day in work and the use of books in the other. No child is to fail in his full muscular action. This school will produce the greatest improvement in childish industry ever witnessed, if experiment is to be as conclusive as on other subjects. The school room will only hold in check the activities of teacher and pupil for daily impulse to the brain, to make it both grasping and impulsive, and improving to the whole being. Teachers and scholars, every youthful and unimpaired

human being can only reach his normal development by the use and development of the whole person in every faculty. The schools are no schools.

The question between us and the schools is, whether every blow 'he laborer strikes rivets his eyelids together or gains power to his sight. We charge school indolence as a terrible vice. The schools pose as the monopolists of intellectual power through the disuse of the mechanism of the body. The restraint of the active impulses of childhood is the basis of their discipline. Suppression of action. The question of admission to the school: Are you willing to surrender the labors of life? has to be practically answered in the affirmative. Oh yes, anything, everything, for you hold the passport to the fields of knowledge. On these terms the slaves of ignorance—we are all in this slavery—rush in. Don't I know how I was robbed, and where my life of three score, wanting two years, has gone?

In the beginning of the year 1828 I had made a discovery. My two eyes had been from April to August as blind to the intricacies of Latin and Greek as my two hands; I had gained the power from the use of the axe to see through the mazes of the great tongues. Through the loss I had sustained I was on sufferance admitted to college, but had a six week's vacation in winter to do what I could to make up my deficiencies at home, where I gained a reputation for work, and astonished the boys and professors by showing myself at home in all the Greek and Latin, where they expected to tolerate me as a laggard.

But later on in my second year when I took a team, in a spring vacation, of a couple of weeks of heavy lumbering—well it was only through the help of a good constitution that my life was not cut short instead of being prolonged to this moment for 57 years; to be here now exposing the most erroneous ruinous system that wastes the life of man. Trust not the scholars and the schools. The system is false and ruinous; has all the traps of vice, all the mischiefs of irregular mental growth; all the debarring enslaving power that keeps the world benighted, and the noble Godlike life of man a delusion.

The colleges retain their privileges of unquestioned riots and assaults among members, arbitrary and vulgar, relieved by baseball and boating contests, and one sets an example of systematic gymnastics perhaps, and probably others are making useful improvement in this direction, and it is well their vicious system of excluding industry, this privileged relic heretofore of barbarism, is exciting attention. What right have the schools to carry their unnatural unmatched rule for evil into every family, and pervert every child's life, wasting time and powers of mind, preventing every day familiarity with letters, and allowing no true life and power in school or out of school. The school's maxims are erroneous at every point. Three hours confinement is no way objectionable if in one period with proper recess. There are very good reasons for the conclusion

that it is nearly the rhythmic measure of every day's mental action, but there are more errors about the dangers of sending children to school too young, the hurtful effects of study, requirements of vacations, false estimates of intellectual capacity of very young children, practises preventing habits of familiarity with letters, familiarity too as natural and limitless as that beginning with kittens and lambs, and going on to embrace all natural and artistic objects, no more completely by common minds than the growing knowledge of comprehensive letters and sciences, all coming from a misapprehension of the substitution of a school room as the theatre of the child's action and source of his mental power, errors countless. The whole day school is too abhorrent, too violative of all the life, of all mental power for any such continuity of mental processes as are required for the acquisition of knowledge and habits of learning. It convicts the school world of the follies of its deductions not only, but the slavery of its control. The truths and facts of life are lost upon those who have lost their lives in the schools. They are samples of chronic perversion. Reason about the child and schooling has lost its power. The half day school and industrial education have offered facts, arguments and testimonies, appealing to all their convictions as belonging to every class of teachers, officials, or as philanthropists, patriots and parents, with the demonstration of their incapacity to respond as rational men to the arguments of reason, the teachings of revelation or the sympathies of wise enlightened and loving humanity. The school system has gained its evil power over them and over the world by all the ages in which not only it, but all slaveries and wrongs have held men at war, blighted in mind, in life, in heart and conscience ; made all childhood either brainless or handless in functions. Yes, the school system of indolence has been in the company of all the enemies of God and man, and they have all learnt to rob the child and the man, and despise him in ignorance, only for excuse of their criminality.

The basis of the current school system is this : the world has been robbed and oppressed. The masses have not risen to the ability to master the constitution of their children. Everything has gone for war, servitude, drudgery and taxation. Even good and true men have been slow to learn it was slavery that made slaves ; was robbery and taxation that made the people poor and powerless ; waste of childhood that made them blind and ignorant, and never dreamed of the fact that its loss of the world's power and action that made most of the scholars dunces in the schools. The best men have never acknowledged God's power over man, while admitting his power over the Universe. If they cannot school and develop the child every day, they must lose just as much of learning as time. Hence it is but little that's been rightly done for man. Every child has as good a claim to mental development every day, as to food or any other right. The child cannot be schooled on any bread which

he has not earned to the utmost of his ability to earn it with schooling ; with which in half-day proportion communities of children will earn more than children have ever earned. Its the all-day school, an anomaly on earth, makes street Arabs, hoodlums, drunkards, the devotees of license, the world of insensibility to right, to culture, religion and duty. This world is a sample of what the world can be with childhood wasted. If wealth goes to school, wealth must get its growth of mind out of its functions, trampling on its wealth. Wealth must sweat just as it is useful for all to sweat or suffer. Wealth that's too poor in wisdom to claim its free functions of life and action with those only true developers, tools, tools, tools ; and goes to school from 9 o'clock till 4, and obeys the edict of the schools, as scholars have, to lay aside books when tools are taken in hand, is poverty, but may not be such impoverishment as to obey the edict never to take tools in hand. Both these classes, parents, men of business, citizens and patriots, have as yet learnt too little, and teachers of all classes who have learnt still less of positive truth, so as to be leaders of blind followers, are pupils in a school of past laws, where collars on the neck gave way to bristling bayonets, moats, dungeons, destructive ordnance, from all of which appeal has now been taken to compulsory schooling. If swords have been beaten into plowshares, and spears into pruning hooks, the school must be beaten into correspondence. I protest ; cry shame. I reproach, and for forty-eight years I have appealed, read ! read !! read !!! Hunt up the thousands of schools and hundreds of thousands of pupils, and find an example that does not justify all the claims made for one school, and the charges against the other. The half-day school is only a discovery of God's infinite wisdom ; tells what to do, viz., the child's whole filial duty ; when to do it, viz. from beginning to the end of what is the same thing for parent or child, a half-day full and complete, and how to do it in God's own appointed industry. Facts warrant the conclusion, no celibate is required, but any neighbor, a farmer or mechanic, and also many women, abridging their twenty-four hours by only three, may teach every entire neighborhood at their own and their neighbor's mutual advantage, an amount of knowledge no angel from heaven could teach by the current system. The child is not the moving breathing object before you, the clock or the watch is not the case. The interior of the child is full of sensitive mechanism for the intellectual functions. The school is the world of the soul's life. Paul puts it at ten thousand teachers, but the succession succeeds with the days. The condensed lives, the procession of the race, speak to the child their experience. His life begins with a cry, as all lives began ; but to his present consciousness of eye, ear and thought, they are matured into the harmonies and beauties the ages have perfected for his schooling. Force, whose highest action Christ calls violence, and in the words embracing its utterance He gives the sum of the basis and action of schooling—force is as much a question of every little grown baby, who should be in school for the school habits,



familiarity with its letters, pictures and figures every day for the full time of the ministry of all cherishing nutritious forces. Yes force is as much a question in the organ of every school baby's brain as ever it is with the labors of the ox or horse. Nothing is more evident than the truth that every revolving day should have its school within rational limits, and the labors, or more positively the activities of children, too young to labor, which bring into the child their contribution from the universe of forces. With these views we repeat the hours of the current school are a false standard.

The proofs of the English factory school, and all industrial education, when surveyed in connection, should be as conclusive as the compass to the sailor. The memory, all mental processes, the judgments formed, the growth of mind morals, the personal communion. Oh how may history, poetry, the exact and all the sciences fill the days, nights and life of those whom the schools have not heretofore redeemed from their evil passions, their vacant heads filled with animosities which start from the misguided passions, their rude social contacts, their exposure unprepared for evil influences without a constant school.

There are many children in Montreal whose hands are employed, but who have no schooling. We are happy to call attention to the fact of the plastic adaptation of pottery, using the same material clay which is used in the models of the statuary art, and that there is the best reason for concluding Thomas Davidson, Esq., who is an earnest promoter of the Half Day School, would be pleased to offer an opportunity in the use of the Stafford Pottery for such a school. The citizens of Montreal would do well to avail themselves of the opening. But the world's homes and industries are sure for the trial. We counsel resistance to the indolence of the schools. We would excite a woman's crusade against the indolence of the schools.

